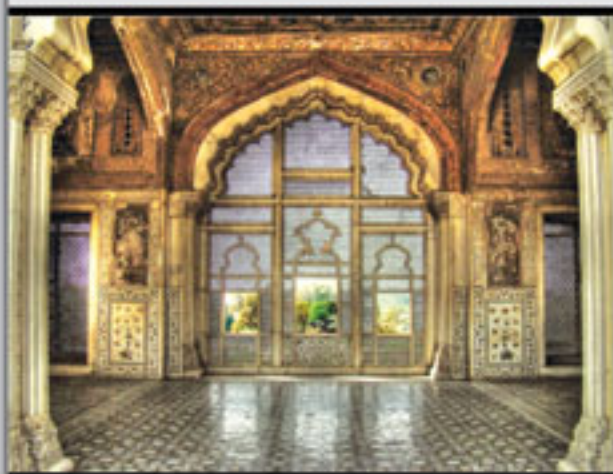




ہفتی محل کا سودا

Deal of Heavenly Palace



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Jannatī Maḥal kā Saudā

Deal of Heavenly Palace

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabî once before and after the Du’â.

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Transliteration Chart

ع	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ث	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ا	A/a
ح	H/h	ع	‘	و	U/u
خ	Kh/kh	غ	Gh/gh	ا	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Deal of Heavenly Palace

Although Satan will be making you feel lazy, go through this booklet from beginning to end. It will make you concerned about your afterlife, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘When those who love each other for the sake of Allah **عَزَّوَجَلَّ** meet, and shake hands whilst sending Ṣalāt on Beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, their previous and future sins are forgiven before they get separated [from each other]. (*Musnad Abī Ya’lā, pp. 95, vol. 3, Ḥadīṣ 2951*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

In Basra, Sayyidunā Mālik Bin Dīnār **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ** once passed a palace which was under construction. He entered the grand palace and saw a handsome young man who was busy

directing the workers and labourers about the construction. Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ drew the attention of his companion, Sayyidunā Ja'far Bin Sulaymān عَلَيْهِ رَحْمَةُ اللَّهِ الْحَنَّانُ, towards the young man who was extremely interested in the construction of the palace. He said that he wanted to pray to Allah عَزَّوَجَلَّ to free the young man from this condition, then perhaps the young man will enter the Heaven. He then approached the young man along with Sayyidunā Ja'far Bin Sulaymān عَلَيْهِ رَحْمَةُ اللَّهِ الْحَنَّانُ and said Salām. At first, the young man did not recognize Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ. When they introduced themselves, the young man treated Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ with respect and humbly asked the purpose of their arrival.

(Making individual effort) Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ asked how much money he had intended to spend on the construction and decoration of the marvellous palace. He replied, 'One hundred thousand dirhams.' Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ said, 'If you give hundred thousand dirhams to me, I assure you of such a splendid palace that is more beautiful and durable than this one. The soil of the palace will be of musk and saffron and it will never get demolished. In addition to the palace, there will be servants, maidens, dome made of ruby and beautiful camps as well. The palace is not built by any builder but by the divine command – Kun (become)!'

The young man requested Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ to give him a night's grace to ponder over the matter. Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ agreed. After the conversation, they returned. The thought of the young man preyed on the mind of Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ the whole night, and he kept praying for him.

The next morning, when Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ reached the palace he found the young man waiting for him. Welcoming Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ with open arms, he said humbly, 'Have you remembered what you offered to me yesterday?' Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ replied, 'Yes, of course.' Then, handing over hundred thousand dirhams to Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ, the young man said that those were his savings. He then gave a pen, an ink-pot and a piece of paper to Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ.

Taking the pen and paper into his hand, Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ wrote a sale-agreement in the following words, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Sayyidunā) Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ is standing as a surety for a splendid palace to be given to so-and-so person by Allah عَزَّوَجَلَّ, in exchange for his worldly house. If there are more luxuries in the palace, it will be the bounty of Allah عَزَّوَجَلَّ. I have made a deal for a heavenly palace with so-and-so person in exchange for these hundred thousand dirhams. The heavenly palace will

be more spacious and marvellous than his worldly house and it is under the shadow of the mercy of Allah عَزَّوَجَلَّ.’

Having handed over the sale-agreement to the young man, Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ took hundred thousand dirhams from him and distributed them amongst the beggars and the poor by the evening. After almost 40 days, whilst going out of the Masjid after Ṣalāt-ul-Fajr, Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ saw a piece of paper near the arch of the Masjid. It was the same sale-agreement he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى had written for the young man. The following statement was written without using ink behind the paper, ‘This is the letter of freedom for Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ from Allah عَزَّوَجَلَّ. We have bestowed upon the young man the palace which you assured him with Our name, and increased it more than 70 times.’

Taking the paper, Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ hurriedly reached the young man’s house where he heard cries. On asking, he was told that the young man had died a day before. Ghassāl (the one giving bath to a dead body) stated, ‘Making his will, the young man asked me to give him bath. He then gave me a piece of paper to be kept in his shroud.’ Therefore, he was buried as per his will. When Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارُ showed him the paper he had found by the arch of the Masjid, the Ghassāl spontaneously said, ‘By Allah عَزَّوَجَلَّ, ‘It is the same piece of paper I had put in his shroud with my own hands.’ Having come to know about

the whole incident, another person offered two hundred thousand dirhams to Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار in exchange for the sale-agreement of a heavenly palace, but he declined saying, ‘What was predestined has happened, Allah عَزَّوَجَلَّ, does whatever He wants.’ Then Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار wept a lot reminiscing about the deceased young man. (*Rauḍ-ur-Riyāhīn*, pp. 58-59)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jis ko Khudā-e-Pāk nay dī khush naṣīb ḥay,

Kitnī ‘aẓīm chīz ḥay dawlat yaqīn kī

Whoever is blessed by Allah عَزَّوَجَلَّ is fortunate

How great indeed is the treasure of faith!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Glory of Auliya

Dear Islamic brothers! Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار was one of the contemporaries of Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار. He made a deal for a heavenly palace in exchange for a worldly house, obviously showing that powers

and authorities have been bestowed upon him by Allah عَزَّوَجَلَّ. Without doubt, the Auliya of Allah عَزَّوَجَلَّ have divinely-bestowed powers. Read the following Ḥadīṣ and see the glory and high status of the Auliya. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Even a small bit of Riyā (ostentation) is Shirk, and the enemy of the Wali of Allah عَزَّوَجَلَّ fights against Allah عَزَّوَجَلَّ. The pious, the ascetic and the unassuming are the friends of Allah عَزَّوَجَلَّ. Nobody looks for them if they go missing; no body values them if they are present; their hearts are the lamps of Ḥidāyah [guidance], and they come out of every dark and dusty [thing]. (*Mishkāt-ul-Maṣābiḥ*, pp. 269, vol. 2, *Ḥadīṣ*, 5328)

Honour every pious person

Dear Islamic brothers! It is apparent that worldly fame and reputation is not a condition to be a Walī (friend) of Allah عَزَّوَجَلَّ. Instead, only the sincere ones become the friends of Allah عَزَّوَجَلَّ even if no one treats them with respect in the world. No one looks for them if they go missing; no one laments if they pass away; and nobody treats them with respect if they attend any gathering. Anyway, we should respect and honour every staunch follower of Sharīʿah and Sunnah. If we cannot treat them with respect, we should never look down on them as some people may not be known but could be hidden saints. We may be unaware of it, and at times disrespect could lead to ruin.

Doom of impudent person

The rain had subsided, the air was chilly, and a cold breeze was blowing. A pious person (lost in the remembrance of Allah عَزَّوَجَلَّ), wearing tattered clothes and shoes was passing through a market. When he passed the shop of a confectioner, the confectioner presented him a cup of hot milk with love and honour. Sitting and reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, he drank the milk, thanked Allah عَزَّوَجَلَّ, and went ahead.

A prostitute was sitting outside her home along with her partner. There was mud in the streets due to rain. The pious person unintentionally stepped onto the mud which splashed and dirtied the dress of the prostitute. Furious, her partner slapped the pious person. Having been slapped, he thanked Allah عَزَّوَجَلَّ and said: ‘O Allah عَزَّوَجَلَّ! You are absolutely indifferent. Sometimes I get milk while at times, I am slapped. Anyway, I am happy with Your will.’ Having said this, he went ahead.

After a little while, the partner of the prostitute climbed the roof where he slipped and fell on his head to the ground and died. When the pious person passed the same place again, a man said to him, ‘You cursed him, so he died.’ The pious person replied, ‘I swear by Allah عَزَّوَجَلَّ I did not curse him.’ He reacted for his beloved and slapped me. Thus Allah عَزَّوَجَلَّ retaliated for His beloved.

No significance of world in eyes of Auliya

Dear Islamic brothers! The parable entitled, ‘Deal of heavenly palace’ not only shows the glory of Auliya but also reveals their indifference and disinterest in the world as well as their sacred zeal for the reform of the Ummah. They would remain anxious due to people’s disinterest in religion and fascination by the world. Undoubtedly, there is no significance of the world in the eyes of Auliya; they would never be heedless of Aḥādīṣ that condemn the world. Listen to seventeen Aḥādīṣ in the condemnation of the world.

1. Sustenance of birds

Amīr-ul-Muminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ has said that he heard the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘If you trust (i.e. have Tawakkul) in Allah عَزَّوَجَلَّ as He ought to be trusted, He will give you sustenance as He gives to birds that go hungry in the morning and return with their stomachs filled in the evening.’ (*Sunan-ut-Tirmizī*, pp. 154, vol. 4, *Ḥadīṣ* 2351)

A renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ اللّٰهِ الْوَالْحَيَّان has said, ‘The right of trust is to believe in Allah عَزَّوَجَلَّ as the real giver of sustenance.’ Some other scholars have stated, ‘Struggling and then leaving the result on the will of Allah عَزَّوَجَلَّ is the right of trust. One should work physically but have trust in Allah عَزَّوَجَلَّ, it is also a proven fact that those trusting Allah عَزَّوَجَلَّ don’t die of hunger.’

It should be kept in mind that birds do go out of their nest in search of sustenance. However, as trees are immovable, they get water and fertilizers etc. When a baby-crow hatches out, its colour is naturally white so its parents run away due to fear. With the command of Allah عَزَّوَجَلَّ, a particular type of small insects gather over its mouth and the baby crow feeds on them. When its feathers turn black then its parents return. (*Mirāt-ul-Manājih*, pp. 113-114 vol. 7) (*Mirqāt*, pp. 156, vol. 9, *Ḥadīṣ*, 5299)

What is Tawakkul?

A'lā Ḥaḍrat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, ‘Tawakkul does not mean giving up sources but rather it means not having trust in sources.’ (*Fatāwā Razawiyyah*, pp. 379, vol. 24) In other words, one should use sources but should not trust sources.

2. Better than the world and its every thing

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘As much place as a whip covers in Heaven is better than the world and its things.’ (*Ṣaḥīḥ Bukhārī*, pp. 392, vol. 2, *Ḥadīṣ* 3250)

Commenting on this Ḥadīṣ, ‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘A little place in Heaven is better than the world and its things. To mention a whip refers to a custom of the past when a horseman would throw his whip at the place where he wanted to get off so that no one else would get off there.’ (*Ashi'a-tul-Lam'āt*, pp. 433, vol. 4)

A renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان has stated that mentioning a whip implies a little place of Heaven! Indeed heavenly favours are eternal while worldly things are mortal. Worldly comforts come with troubles, whereas heavenly favours are pure (not mixed with troubles). Worldly things are inferior while those of Heaven are superior. Therefore, the world bears no comparison with even a little place of Heaven. (*Mirāt-ul-Manājīh*, pp. 447, vol. 7)

3. Those saving wealth for worldly life are unwise

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, the mother of the Muslims, has narrated the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The world is the house of the one who has no house, and is the wealth of the one who has no wealth, and the one saving for it is not wise.’ (*Mishkāt-ul-Maṣābīh*, pp. 250, vol. 2, Ḥadīṣ 5211)

4. Live in the world like a traveller

Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated, ‘The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once held my arm and said, ‘Live in the world like a stranger and a traveller.’ Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has said, ‘If you are alive in the morning, then don’t wait for the evening and vice versa, and make preparation for illness and death in your health and life.’ (*Ṣaḥīḥ Bukhārī*, pp. 223, vol. 4, Ḥadīṣ 6416)

5. Enemies will no longer be afraid

Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘It is likely that other nations would invite each other [to attack you] as an eating person [invites] others towards his cup. Someone humbly asked, ‘Will we be small in number?’ The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied that you would be in huge numbers but you would flow like tiny sticks etc. in flood water. That is, your bravery, courage and power will come to an end, and Allah عَزَّوَجَلَّ will bring out your fear from the hearts of your enemies and will put laziness and weakness in your hearts. Somebody asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is Wahn? Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The love of the world and fear from death.’ (*Sunan Abī Dāwūd*, pp. 150, vol. 4, Ḥadīṣ 4297)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَحْدَان has said, ‘Different forces of the unbelievers, the Christians, the Jews, the Parsis etc. would get united to wipe you off the face of the earth, and they would even invite each other to suppress, kill and annihilate the Muslims. This situation has arisen! See, the Jews and the Christians are the enemies of each other but they have become united to wipe the Muslims off the face of the earth, and other unbelievers are also supporting them. Each and every word spoken by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is true. Will the unbelievers become so daring and fearless from

us because we will be in small numbers in that era? (No) Today, we are in large numbers, which has some pressure on the unbelievers. In other words, you will comparatively be in large numbers but you will be like tiny sticks in the sea because of ostentation, cowardice, disunity, anxiety, indolence, lack of wisdom, fear from death and love of the world. (*Mirqāt*, pp. 232, vol. 9, *Ḥadīṣ* 5369)

Your fear will be brought out of the hearts of the unbelievers due to these shortcomings. ‘Wahn’ implies laziness, weakness, frailty or hard-work. Here, it means laziness or weakness. Allah ﷻ has said in Sūrah Luqmān part 21:

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ

His mother bore him undergoing weakness upon weakness.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 21, Sūrah Luqmān, verse 14)

Similarly, Allah ﷻ has said in Sūrah Maryam part 16:

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

O my Rab ﷻ, my bone is weakened.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 16, Sūrah Maryam, verse 4)

It means you will become weak and lazy, and will shrink from Jihad. There are two causes of laziness and weakness (1) Interest

in the world and (2) fear of death. The nation suffering these two shortcomings cannot live a respectable life. Remember! The love of the world and hatred for death are closely connected with each other. (*Mirāt*, pp. 173-174, vol. 7)

6. Love of world - fountainhead of sins

Sayyidunā Ḥuḏayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that he once heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say in his sermon, ‘Wine is the collector of sins (it leads to other sins), women are the ropes of Satan and love of the world is the head of all sins.’ (*Mishkāṭ-ul-Maṣābīḥ*, pp. 250, vol. 2, Ḥadīṣ 5212)

7. Value of worldly life compared to afterlife

Sayyidunā Mustaurid Bin Shaddād رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘By Allah عَزَّوَجَلَّ In comparison to the Hereafter, this world is very short, like a person who dips his finger into the sea and then sees how much water has clung on to his finger.’ (*Ṣaḥīḥ Muslim*, pp. 1529, Ḥadīṣ 2858)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْكَثْرَان has said, ‘The comparison mentioned in the Ḥadīṣ is just for explanation, or else, the mortal and transient (world) does not have even as much comparison with the immortal and eternal Hereafter as the wetness of a drenched finger has with the sea.’

Remember! The worldly lifestyle that causes heedlessness of divine remembrance is bad, whereas the worldly life of a wise person or an ‘Ārif is the farm of his afterlife. His worldly life is extremely great, whereas even the Ṣalāh offered by a heedless person for ostentation is [considered a part of his] world. On the other hand, a wise man’s eating, drinking, sleeping, waking, living and even dying are all considered a part of his religion as these acts are the Sunnahs of the Beloved and Blessed Prophet ﷺ. A Muslim should eat, drink, sleep and wake with the intention of acting upon Sunnah. There is a clear-cut difference between the life of the world, the life in the world and the life for the world. The life which is in the world but for the Hereafter, not for the world is blessed. Here is a couplet.

Āb dar kishtī ḥalāk-e-kishtī ast
Āb ander zayr-e-kishtī pashtī ast

*(You will remain safe if the ship is in the river, but you will
perish if the river comes in the ship)*

(Mirāh, pp. 3, vol. 7)

8. Dead lamb

Sayyidunā Jābir رضى الله تعالى عنه has narrated that the Holy Prophet ﷺ once passed a dead lamb (a young sheep) so he said, ‘Will any one of you like to have it in exchange for one dirham?’ They said humbly, ‘We won’t like to exchange it for anything.’ Then he ﷺ said, ‘By Allah عَزَّوَجَلَّ! The

world is even more contemptible to Allah ﷻ than this is to you.’ (*Mishkāt-ul-Maṣābīḥ*, pp. 242, vol. 2, Ḥadīṣ 5157)

Commenting on this Ḥadīṣ, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَقَّانِ has said, ‘Nobody buys a dead lamb in exchange for even 25 paisas as its skin is useless and its meat is Ḥarām. One should remember the meaning of the world that has just been mentioned. The Sufis say that even all the saints of the world cannot reform the lover of the world while all the Satans cannot mislead an ascetic Muslim. The lover of the world performs even good deeds for the world, whereas a religious person takes part in worldly activities for religion.’ (*Mirāṭ*, pp. 3, vol. 7)

9. The world - more despicable than even mosquito’s wing

Sayyidunā Saḥl Bin Sa’d رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘If the importance of the world were equal to even a mosquito’s wing to Allah ﷻ, He would not give even a sip of water to the unbelievers to drink.’ (*Sunan-ut-Tirmizī*, pp. 143, vol. 4, Ḥadīṣ 2327)

10. Away from worship

Sayyidunā Ma’qil Bin Yasār رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Your Creator has said, ‘O son of Ādam! Get free to worship me, I will fill your heart and hand with Ghanā (indifference) and

sustenance, and O son of Ādam! Don't do away with worshipping me, (otherwise) I will fill your heart and hand with deprivation and busy you with worldly tasks.' (*Al-Mustadrak*, pp. 464, vol. 5, *Ḥadīṣ* 7996)

11. Love of world causes loss in Hereafter

Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one loving his world causes harm to his Hereafter and the one loving his Hereafter harms his world, so (you) prefer the immortal (afterlife) to the mortal (worldly life).'

 (*Al-Mustadrak*, pp. 454, vol. 5, *Ḥadīṣ* 7967)

12. One day's food

Sayyidunā 'Ubaīdullāh Bin Miḥṣan Khaṭmī رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever amongst you is healthy on the morning, his heart is satisfied and he has a day's food, so (it is as if) the world has been collected for him.'

 (*Sunan-ut-Tirmizī*, pp. 154, vol. 4, *Ḥadīṣ* 2353)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

13. The world is accursed

Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Beware! The world

and whatever is in it is accursed except the remembrance of Allah ﷺ, and the one that brings closer to Rab (Allah ﷺ) and (religious) scholar and (religious) student.’ (*Sunan-ut-Tirmiḏī, pp. 144, vol. 4, Ḥadīṣ 2329*)

14. Allah ﷺ makes man avoid the world

Sayyidunā Maḥmūd Bin Lubāid رضى الله تعالى عنه has narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah ﷺ makes His servant avoid the world as you make your (patient) avoid eating and drinking [harmful things].’ (*Shu’ab-ul-Īmān, pp. 321, vol. 7, Ḥadīṣ 10450*)

15. Man of wealth is accursed

Sayyidunā Abū Ḥurairah رضى الله تعالى عنه has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Accursed is the man of dirham and dinar.’ (*Sunan-ut-Tirmiḏī, pp. 166, vol. 4, Ḥadīṣ 2382*)

16. Destruction caused by love of wealth and respect

Sayyidunā Ka’b Bin Mālīk رضى الله تعالى عنه has narrated the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Two hungry wolves let loose in the herd of goats do not cause as much loss as the greed for wealth and respect causes loss to the religion of man.’ (*Sunan-ut-Tirmiḏī, pp. 166, vol. 4, Ḥadīṣ 2383*)

17. The world - a prison for Muslim

Sayyidunā Abū Huraīrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The world is prison for a Muslim and Heaven for an unbeliever.’ (*Ṣaḥīḥ Muslim*, pp. 1582, *Ḥadīṣ* 2956)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Making individual effort is a Sunnah

Dear Islamic brothers! By reading the first parable, you may have noted how excellently Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللهِ الْعَقَّار made individual effort. He made a Madanī mindset of the young man who was busy with the construction of a worldly house and made a deal for a heavenly palace with him. Indeed individual effort plays a vital role in the accomplishment of the task of call to righteousness. All the Prophets عَلَيْهِمُ السَّلَام including even the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made individual effort for call to righteousness.

Importance of individual effort

Dear Islamic brothers! Almost 99% Madanī work of Dawat-e-Islami depends upon individual effort. Individual effort has proved to be more effective than collective effort. It is often observed that the Islamic brothers who attend the weekly

Ijtimā' for many years and make intentions, in response to the persuasion made during Bayānāt, to act upon good deeds such as offering five time Ṣalāh with Jamā'at, fasting in Ramadan, wearing turban, growing fistful beard, wearing hair-style according to Sunnah, white Madanī dress, filling the booklet of Madanī In'āmāt daily through Fikr-e-Madīnah, attending Madanī Tarbiyyat courses such as 63-day course, 41-day Madanī Qāfilah course, travelling with the Madanī Qāfilah for 12 months, 30 days, 12 days or for 3 days etc. but many fail to act upon their intentions. On the other hand, if a Muballigh (preacher) of Dawat-e-Islami, making individual effort on such an Islamic brother, persuades him properly with sincerity and kindness, he is more likely to respond and start acting upon the Madanī works. In other words, iron is heated by collective effort and it is hammered into Madanī shape by the individual effort.

Remember! Individual effort is extremely easy in comparison with the collective effort as everyone does not have the capability of delivering an effective speech before thousands of people, whereas everyone has the capability of doing individual effort even though he may not have the skills of delivering a speech. Get the treasure of reward by calling people towards righteousness through individual effort.

Reward of call to righteousness

Verse 33, part 24, Sūrah Ḥā-Mīm As-Sajdah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

And who is better in speech than him who invites towards Allah عَزَّوَجَلَّ and does righteousness and says, ‘I am Muslim.’

[Kanz-ul-Īmān (Translation of Quran)]

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘By Allah عَزَّوَجَلَّ! If Allah عَزَّوَجَلَّ gives Ḥidāyah [guidance] to even a single person through you, it is better than red camels for you.’ (*Ṣaḥīḥ Muslim*, pp. 1311, Ḥadīṣ 2406)

Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one guiding [someone] to a good deed is like the doer of the good deed.’ (*Sunan-ut-Tirmizī*, pp. 305, vol. 4, Ḥadīṣ 2679)

Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one inviting [people] towards guidance and righteousness will be given reward equal to the reward of those following that righteousness, and there will be no reduction in the reward of those (following righteousness). The one inviting [people] towards deviation [from true Islamic teachings] will have sin

equal to the sin of those following that deviation, and there will be no reduction in the sin of those (following deviation).

(*Ṣaḥīḥ Muslim*, pp. 1438, *Ḥadīṣ* 2674)

Reward of one year's worship

Once Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام humbly asked Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ! What is the reward for the one ordering his brother to perform good deed, and preventing him from evil?' Allah عَزَّوَجَلَّ said, 'I record the reward of one year's worship for each sentence he utters, and I have Ḥayā (shyness) in giving the punishment of Hell to him.' (*Mukāshafat-ul-Qulūb*, pp. 48)

Remarkable incidents of individual effort

Dear Islamic brothers! Individual effort has played a vital role in the progress of Dawat-e-Islami. Listen to the two incidents of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in his own words with regard to individual effort.

1. In the inception of Dawat-e-Islami, I used to go the homes, offices and shops of people just to make individual effort. In those days, I used to perform Imāmat in Nūr Masjid, paper market Karachi. Once a clean-shaven young man got displeased with me due to some misunderstanding, and even gave up offering Ṣalāh in the Masjid where I was Imam. One day I came across the same person who was

standing at a side with his friend. I said Salām to him but he did not reply and even turned his face. Then, calling his name and saying, ‘You look extremely displeased’ I embraced him. His anger lessened and he expressed his objection which I answered courteously. Thereafter, he departed with his friend.

After a few days, I met the same displeased person’s friend who told me that his friend had remarked, ‘Ilyās is a well-mannered person; he said Salām to me first but I turned my face. Instead of making any emotional remarks, when he embraced me, I felt the hatred for him being removed and replaced by love for him. Now I will become only his Murīd (disciple). Thus, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! He not only became ‘Aṭṭārī and a lover of Amīr-e-Aḥl-e-Sunnat **وَأَصْبَحْتُ بِرُكَاةِهِمُ الْعَالِيَةِ** but also grew a beard on his face.

Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn
Ĥar banā kām bigaṣṣ jāṭā ḥay nādānī mayn
Ďūb saktī ḥī nahīn mawjawn kī ṭughyānī mayn
Jis kī kashṭī ḥo Muhammad kī nigḥebānī mayn

Success lies in tenderness and easiness
Every good thing deteriorates in hardness
The ship which Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saves,
Cannot drown in violent sea-waves

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

2. In those days, I was the Imām in Shahīd Masjid Kharadar Karachi, and would often visit different areas of Karachi in order to introduce Dawat-e-Islami to people through my speeches. By the grace of Allah عَزَّوَجَلَّ, the work of Dawat-e-Islami was progressing gradually but still it was just like a weak plant.

I used to live at Moosa Lane, Liyari Karachi. One of my neighbours got extremely displeased with me due to some misunderstanding and reached Shahīd Masjid. I was not in the Masjid at that time as I had gone elsewhere for delivering a speech. He spoke ill of me in the presence of people and threatened to vilify me. Having been informed about it, I did not take any retaliatory step; nor I lost my courage but remained busy with my Madanī work as usual.

After a few days, whilst returning my home, I came across the same person who was standing with some people at a side of the road. It was the time of my trial. Plucking up the courage, I said Salām to him but he turned his face. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I did not get emotional. Instead, I embraced him and called out his name affectionately. I then said, 'You have been very annoyed!' Even as I said these words, his anger disappeared and he spoke out spontaneously, 'No brother Ilyās, I am no longer annoyed with you!' Then holding my hand, he said, 'Let's go my home, you

must have a cold drink with me.’ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He took me to his house where he served me.

Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn
Ĥar banā kām bigaṣ jāṭā ḥay nādānī mayn
Ďūb saktī ḥī naḥīn mawjawn kī tuḡhyānī mayn
Jis kī kashṭī ḥo Muhammad kī nigḥebānī mayn

Success lies in tenderness and easiness
Every good thing deteriorates in hardness
The ship which Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saves,
Cannot drown in violent sea- waves

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Enemy becomes friend

Dear Islamic brothers! Bear this principle in mind that impurity can't be purified with impurity but with clean water. Therefore, behave politely and tenderly even if somebody misbehaves you. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ You will get delighted when you see its positive response. By Allah عَزَّوَجَلَّ! Those tackling evil with goodness by forgiving the oppressors instead of taking revenge are very fortunate. In connection with the persuasion of coping with the evil with goodness, verse 34, part 24, Sūrah Ḥā-Mīm As-Sajdah says:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

Repel the evil with good, then he between whom and you there was enmity will become as though he was your warm friend.

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Ḥā-Mīm, verse 34)

I have mentioned only two personal incidents¹ just for the persuasion of my Islamic brothers. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, There are many other such stories. Surely the expert in individual effort is indeed a full-fledged Muballigh of Dawat-e-Islami.

Individual effort inspired driver

The preachers of Dawat-e-Islami are also acting upon the Sunnah of making individual effort, brightening the candle of Prophet's devotion in the hearts of people. Sometimes, these preachers write to me as regards the blessings of their individual effort. Here is a summary of a letter I received from a devotee of Rasūl. In order to attend the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami which is held every Thursday-night, thousands of Islamic brothers come to the Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnah, Bāb-ul-Madīnah Karachi, via buses which are parked at a particular place.

¹ Describing personal incidents for the persuasion of disciples and devotees is one of the old customs of our saints, but it is inappropriate for ordinary Muballigh (preacher) to do so.

While passing the parking area, I noticed that a bus driver was smoking opium and listening to songs in his empty bus. I met the driver politely. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, By the blessing of the meeting, he immediately turned the cassette player off and extinguished the opium-filled cigarette either. With a smile, I gave him a Sunnah-Inspiring speech audio-cassette entitled '*The First Night in Grave*' which he played instantly. I also sat with him to listen to the speech as listening to speech with others is a useful way to persuade them. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Impressed by listening to the speech, he repented of his sins and came to Faizān-e-Madīnāh with me to attend the Ijtimā'.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Dear Islamic brothers! Did you realize how effective and useful individual effort is! We should preach to every Muslim individually and persuade them to offer Ṣalāh. Whenever you come to attend the Ijtimā' etc. by bus or wagon, you should request the driver as well as the conductor to attend the Ijtimā'. If they do not get prepared, give them a CD/DVD/audio cassette with a request to listen to it. Take the cassette back from them after they have listened and give another cassette.

Make every possible effort to take song CDs/DVDs/cassettes from them and get speeches dubbed into those cassettes and then return them. In this way, at least a few sinful cassettes will

be wiped out, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. One should never give up making individual effort and advising others. Allah **عَزَّوَجَلَّ** has said in Sūrah Zāriyāt, verse 55 part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And advise, for advice benefits the Muslims.

[Kanz-ul-Īmān (Translation of Quran)]

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Two admonitory sayings of Holy Prophet ﷺ

Those who often remain busy and interested in unnecessary decoration of their house and shop should read or listen to the following two sayings of the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** with exegesis, and pick up Madanī pearls of admonition.

1. No appreciation for unnecessary construction

Sayyidunā Khabbāb **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘Reward is given to a Muslim for every expenditure except this soil.’ (*Mishkāt-ul-Maṣābīḥ*, pp. 246, vol. 2, Ḥadīṣ 5182)

Commenting on the foregoing Ḥadīṣ, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ الْعَمَّانِ** has said,

‘A Muslim gets reward if he spends money on eating, drinking, clothing etc. [with good intention] as they are a source of worship but there is no reward in unnecessary construction of the house. Therefore, don’t be fond of building beautiful houses as it is waste of time and wealth.

Remember! Here the unnecessary construction of worldly buildings has been condemned. As for the construction of Masājid and Madāris (with good intention) it is a type of worship as they are a means of perpetual reward. Likewise, necessary construction of house with good intention such as the intention of worshipping Allah عَزَّوَجَلَّ in a peaceful and uninterrupted environment is also a good deed. Here the people who are often seen getting their houses renovated unnecessarily and frequently with new styles have been condemned.’ (*Mirqāt*, pp. 19, vol. 7)

2. No goodness in useless construction

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘All the expenditures are in the way of Allah عَزَّوَجَلَّ except the construction of buildings as it does not have any goodness.’ (*Sunan-ut-Tirmizī*, pp. 218, vol. 4, Ḥadīṣ 2490)

Muftī Aḥmad Yār Khān رَحِمَهُ اللَّهُ الْمَنَّان has said, ‘Making unnecessary worldly buildings is Isrāf that is waste of money.’ (*Mirqāt*, pp. 20, vol. 7)

*Sheḥad dikḥāye zaḥar pilāye qātil dā-in shauḥar kush
Is murdār pay kyā lalchāyā dunyā daykhī bhālī ḥay*

*Why have you longed for the dead world the
killer of the husband?
A witch that shows you honey but makes you have poison*

Admonishing couplets of king of Auliya

A beloved Wali of Rab, the matchless Pīr Shaykh Abū Muhammad ‘Abdul Qādir Jīlānī قَدِيرُ السُّورَانِي once passed a house which was under construction. He read out the following couplets.

أَتُبْنِي بِنَاءَ الْخَالِدِينَ وَإِنَّمَا مَقَامُكَ فِيهَا لَوْ عَقَلْتَ قَلِيلٌ
لَقَدْ كَانَ فِي ظِلِّ الْأَرَاكِ كِفَايَةً لِّمَنْ كَانَ يَوْمًا يَقْتَفِيهِ رَحِيلٌ

Translation: Are you under the impression that you will live for good in the house you are making? In fact, just the shadow of a tree is sufficient for the traveller who has to stay for only one day and has to leave the next day. (*Tanbīḥ-ul-Mughtarīn*, p. 110)

Construction of houses and Auliya

If Sayyidi ‘Alī Khawāṣ عَلِيٌّ رَحِمَهُ اللّٰهُ الرَّزَاقِي ever saw a righteous person build his house, he would condemn it and say, ‘You will not get satisfaction and peace of mind even after spending huge money on the construction of this house.’ (*Tanbīḥ-ul-Mughtarīn*, p. 111)

*Aūnchay aūnchay makān thay jin kay
Tang qabron mayn āj ān paṛay
Āj woḥ ḥayn na ḥayn makān bāqī
Nām ko bhī nahīn ḥayn nishān bāqī*

*Those who had high buildings are now in their narrow graves,
Neither they nor their houses persist not even their names*

An admonitory incidence

A young man belonging to Multan reached a foreign country where he earned a great deal of wealth that he sent to his family for the construction of a marvellous house. The young man sent money for many years. At last, the construction and decoration of the house completed. When the young man returned, the preparations of the splendid house were at peak; but alas! The young man passed away just one week prior to moving into his house. He was shifted to his grave instead of his palatial home.

*Jaḥān mayn ḥayn ‘ibrat kay ḥar sū numūnay
Magar tujḥ ko andhā kiyā rang-o-bū nay
Kabḥī ghaur say bhī yeḥ daykhā ḥay tū nay
Jo ābād thay woḥ makān ab ḥayn sūnay
Jagah jī lagānay kī dunyā nahīn ḥay
Yeḥ ‘ibrat kī jā ḥay tamāshaḥ nahīn ḥay*

*There is admonition everywhere in the world but colour
and fragrance have blinded you
Don't you see the houses in which people lived happily
are now desolate too?*

Hundred years' preparation, but no surety even for a moment

Alas! Sometimes, a person is heedless but he is unaware of what is in store for him. It is stated in *Ghunya-tuṭ-Ṭālibīn*, 'The shrouds of many people are washed and ready but the people who are going to wear those shrouds are wandering around in the marketplaces. There are many people whose graves have been dug and are ready but those who are going to be buried in them are lost in happiness. Some people are laughing but the time of their ruin is close. The construction of many houses is going to be completed but the time of the death of their owners has also approached.' (*Ghunya-tuṭ-Ṭālibīn*, pp. 251, vol. 1)

*Āgāh apnī mawt say koī bashar nahīn
Sāmān saw baras kā hay pal kī khabar nahīn
No human being is aware of death which no
one can ever prevent
You prepare for a hundred years, but are not
aware of the next moment*

Dear Islamic brothers! How long will we lead our life heedlessly in this world? Remember! One will have to leave this world suddenly. Beautiful gardens, marvellous houses, high palaces, wealth, diamonds, pearls, gold, silver, fame, worldly sources will not benefit you. The delicate body will be lifted from soft mattress and be put in the grave without a pillow.

Naram bistar ghar hī par reh jāyāin gey

Tum ko farsh-e-khāk pay dafnā-ayn gey

You will be buried on the ground of dust

Soft bedding will remain in the home

It is a place of admonition

Dear Islamic brothers! For the remembrance of death, listen to three incidents published in a newspaper. Remember that a person's demise is an advice for the other.

1. According to a newspaper, a sixteen years young girl living in Lahore was boiling milk when her scarf caught fire, burning her to death on the spot.
2. A lady who was busy cooking food passed away because of the burst of the oven.
3. The procession of a political party was in progress in a city; two persons climbed the roof of the train to see the political leader. Alas! Their heads hit the overhead bridge, which resulted in their sudden demise.

She entered the lift, but there was no lift!

An Islamic brother has stated, ‘A woman was busy talking with someone standing in wait of the lift at the fourth floor of a building in Karachi. The door of the lift opened, and she put her step in the lift talking with someone without seeing, but lift had not yet come up. She fell on the ground from the fourth floor, which resulted in her death.’

Admonitory couplets

*No one remained alive in the world;
The king and the beggar have also left
Sikandar wanted to occupy the whole world,
But he had to leave the world empty-handed
Verdant farms will perish,
Eye-catching garden will be wiped out
How long will you smell the flowers of happiness?
How long will you remain alive in this universe?
Don't run after the worldly wealth
That is useless in the Hereafter
The worldly wealth is a trouble in the world as well as the
Hereafter, it will not help you when presented before Allah
Every one struggles to enhance his livelihood,
Alas! Who will aspire to perform good deeds?
How will you enter the Heaven if commit sins,
You will have to just regret and nothing
Expel the love of world from your heart,
Brighten your heart with the light of Prophet's love
Don't shed your tears for the world,
But shed innumerable tears in the grief of the Prophet*

*O Allah عَزَّوَجَلَّ, may we have the love that Bilal had,
May we get free from the trap of wealth
O Almighty, have mercy on Attar,
Expel the love of the world from his heart*

Where are marvellous houses?

Dear Islamic brothers! Regretfully, our majority seems to have fallen in love with the world, but the love of the Hereafter does not appear. Everyone seems interested in worldly wealth, plots and educational degrees. Only a few people seek the immortal wealth of good deeds, forgiveness, devotion to Prophet, and Jannat-ul-Firdaus that is a great favour of Allah عَزَّوَجَلَّ. O the seekers of worldly splendid houses and marvellous palaces! Listen to what the Holy Quran says. Allah عَزَّوَجَلَّ has said in verses 25 to 29, Sūrah Ad-Dukhān, part 25:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ
كَانُوا فِيهَا فَكَاهِينَ ﴿٢٧﴾ كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ
عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾

How many gardens and springs, they left behind. And cornfields and nice houses. And comforts wherein they were free from care. We did thus, and We made another people to inherit them. And the heavens and the earth did not shed tears for them, nor were they given respite. [*Kanz-ul-Īmān (Translation of Quran)*]

In verse 5 of Sūrah Fāṭir, part 22 Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ^{فَسَةً} وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

O mankind! Undoubtedly, the promise of Allah عَزَّوَجَلَّ is true, never let the life of the world deceive you, and let not the great deceiver deceive you regarding the serenity of Allah عَزَّوَجَلَّ.

[Kanz-ul-Īmān (Translation of Quran)]

Ponder over your afterlife

Dear Islamic brothers! Ponder a lot! Why have we been sent in the world? What is our aim of life? How have we spent our life so far? Alas! What will happen to us at the time of our death, in grave, on the Day of Judgment, on the scale, and on the bridge Širāt? What would be happening to our relatives and friends in their graves who have departed this life before us?

If we ponder in this way, we will get rid of worldly pleasures and long hopes and be motivated to perform good deeds due to the remembrance of death, in addition to gaining great rewards, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Better than sixty years' worship

The Holy Prophet ﷺ has said, 'To ponder (over the Hereafter) for a while is better than sixty years' worship.'

(Al-Jāmi'-uṣ-Ṣaghīr, pp. 365, Ḥadīṣ 5897)

70 Days' old corpse

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami, a global & non-political religious movement for the preaching of Quran and Sunnaḥ, provides an opportunity to sympathize with Muslims and gain blessings in the worldly life as well as in the afterlife. Millions of those drowning in the sea of sins are being rescued by Dawat-e-Islami that is a unique Madanī movement of Ahl-e-Ḥaq [rightly-guided people].

Let me tell you a faith-refreshing marvel of the Madanī environment of Dawat-e-Islami: 'There was a massive earthquake in the eastern part of Pakistan on Saturday, Ramadan 3, 1426 A.H. (October 8, 2005). Hundreds of thousands of people perished in this massive earthquake. Among the victims was a nineteen year old martyr, Nasrīn 'Aṭṭariyyah Bint-e-Ghulām Mursalīn of Mirātasauliyān in Muzaffarabad (Kashmīr). She used to attend the weekly Sunnaḥ-Inspiring Ijtimā' of Dawat-e-Islami. For some unavoidable reasons, her father and other family members had to open her grave at around 10 p.m. on Monday night 8 Ṣul-Qa'da-tul-Ḥarām, 1426 A.H. (December 10, 2005). As the grave was opened, those present there smelt a

pleasant fragrance emanating from her grave. Nasrīn ‘Aṭṭāriyyah’s shroud was in its original state and her body was still fresh even after seventy days of her martyrdom.

May Allah عَزَّوَجَلَّ, have mercy on her and forgive us without accountability for her sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

All Islamic brothers and sisters are advised to fill in the booklet of Madanī In’āmāt doing Fikr-e-Madīnah, and hand it to the relevant responsible Islamic brother/sister by the 10th of every Madanī month. Furthermore, travel with 3-day Madanī Qāfilah every month and, making individual effort, encourage others to travel with the devotees of Rasūl, you will get its blessings, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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العمل بالسنن والالتزام بها من سنن الأنبياء والمرسلين والامتثال لأوامر الله وأمره في كل شيء من أمور الدنيا والآخرة والابتعاد عن كل ما نهى الله عنه ونهى رسوله صلى الله عليه وسلم من كل شيء من أمور الدنيا والآخرة

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **بإذن الله ﷻ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, **بإذن الله ﷻ**'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بإذن الله ﷻ**.



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